A

PLAIN and SHORT

DISCOURSE

Concerning the

NATURE

OF THE

Lord's Supper:

AND THE

END of Celebrating it.

To which is added,

A PARAPHRASE of all those Places in the New Testament, wherein the Lord's Supper is mentioned.

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Concerning the

Nature of the Lord's Supper.

IT has with great wiſdom been always judged fit, That men ſhould be admitted into the Fellowſhip of that Religion they profeſs, by ſome ſolemn Rite of Initiation; and that men ſhould be frequently reminded how their Religion obliges them to live, by repeated Ceremonies of Commemoration. So it was in all the falſe Religions that were invented by men; and ſo it has been in the true Religions that were eſtabliſhed by God.

Thus men were admitted into the Fellowſhip of the *Jewiſh* Religion, by Circumciſion; and were reminded of the Obligations of their Religion by the three yearly Feſtivals. We Chriſtians are admitted into the Fellowſhip of our Religion by Baptiſm, and we are reminded of the Obligations of it by the Lord's Supper. There is but one Baptiſm, as there is but one Admiſſion: We are Baptized but once, becauſe we are admitted into the Number of the Diſciples of Chriſt but once. To pretend to receive thoſe into the Church of God, who are in it already, is abſurd; and therefore we are but once Initiated.

But as 'tis neceſſary that they who profeſs the true Religion, ſhould live according to it; So, becauſe men are apt to forget and neglect their Religion, therefore it is requiſite they ſhould be often put in mind of the Obligations they are under from their Religion; and that they be often perſuaded to live as they are obliged.

For this great and wiſe Purpoſe, the Lord's Supper is appointed, *viz.* For a Solemn Remembrance of the ſetting up the Religion by the Son of God, our Saviour, at his Death: That by ſuch a ſenſible Commemoration, we may be prevailed with to live as Chriſtians. I ſhall,

Firſt, Manifeſt this to be the Deſign of our Bleſſed Lord in appointing his Supper: And *Secondly*, Draw ſome Inſtructions from thence concerning the Celebrating of the Lord's Supper.

Firſt, I ſhall manifeſt this to be the Deſign of our Bleſſed Saviour in appointing his Supper, by it to remind his Diſciples of the Obligations they are under from his Religion, and to perſuade them to live according to thoſe Obligations.

The Deſign of our Saviour in this Inſtitution, will beſt be underſtood, by the words he uſed when he firſt appointed it; and the meaning of thoſe words muſt be gathered from the uſe of them in the Holy Scripture: And what I have to ſay to this purpoſe, I ſhall comprehend in the following Particulars.

1. The *Jewiſh* Religion when it was ſet up, was called the Covenant; and ſince (with reſpect to the Chriſtian Religion) the First and Old Covenant.

The Chriſtian Religion alſo is called the Covenant; and (by way of diſtinction from the *Jewiſh* Religion) 'tis called the Second and New Covenant.

That the *Jewiſh* Religion was called the Covenant, ſee *Exod.* 24. 8. and the word which we there tranſlate Covenant, is in the Tranſlation of the LXX, Διαθήκη, the ſame which is the Title of the Two Volumes of the Scriptures, the *Jewiſh* and Chriſtian; and when uſed in thoſe Scriptures, is tranſlated by Covenant, or Teſtament.

As

As the *Jewiſh* Religion conſidered abſolutely in it ſelf, is called the *Covenant*, ſo compared unto the Chriſtian Religion, is called the *Firſt and Old Covenant*, or Teſtament; and the Chriſtian Religion is called the *Second and New Covenant*, or *Teſtament*. *If the firſt Covenant had been faultleſs, then ſhould no place have been ſought for the ſecond. For finding fault he ſaith, Behold the days come (ſaith the Lord) when I will make a New Covenant*, &c. and, *In that he ſaith a New Covenant, he hath made the firſt old*, &c. *Heb.* 8. 6. 9, 10. and *Heb.* 9. 16, 17. *Heb.* 8. 7. v. 8. *Jerem.* 31, 31, —34.

Thus as the *Jewiſh* Religion is called the Firſt and Old Covenant, or Teſtament; ſo the Chriſtian Religion is called the Second and New Covenant, or Teſtament. And this Title is given to the Books in which the Doctrine of the Chriſtian Religion is contained: The New Teſtament, or Covenant, Καινὴ Διαθήκη, to diſtinguiſh it from the *Jewiſh* Religion, and the Books in which the Doctrine of that Religion is contained; which is called the Old Teſtament or Covenant, Παλαία Διαθήκη.

The word Διαθήκη ſignifies a Law, and a Covenant, and a Teſtament, or Laſt Will. A Law has the nature of a Covenant; and a Covenant has the Nature of a Law, as *Ariſtotle* obſerves: And ſo we ſometimes ſpeak, calling the *Jewiſh* Religion the Old Law, and the Chriſtian Religion the New Law. And as a Covenant lays upon men ſuch an Obligation as a Law does; ſo when the Covenant is between Superiors and Inferiors, and eſpecially when it is between God and men, it comes nearer to the nature of a Law. Vid. *Grot. ad Tit. N.T.*

A laſt Will or Teſtament, has alſo the nature of a Covenant and a Law; for it obliges thoſe who are concerned, according to its Tenor; and they who would receive any Benefit from ſuch a Will or Teſtament, muſt perform the Conditions required in it. And as both theſe Religions were eſtabliſhed by Blood, and the Chriſtian Religion was eſtabliſhed by the Death of Chriſt, ſo the New Covenant has the ſimilitudes of a Will or Teſtament; *For where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator* (whoſe Will and Teſtament it is.) *Heb.* 9. 16.

2. The *Jewiſh* Religion (or the Old and Firſt Covenant or Teſtament) was ſet up by Sacrifice; and

the Blood of the Sacrifice is called the Blood of the Covenant.

The Chriſtian Religion (or New and Second Covenant or Teſtament) was alſo ſet up by Sacrifice, *i. e.* the Death of Chriſt ; and his Blood is called the Blood of the Covenant ; and diſtinctly, *The Blood of the New Covenant, or Teſtament.*

The *Jewiſh* Religion (the Old and Firſt Covenant or Teſtament) was ſet up by Sacrifice ; therefore
Pſal. 50. 5. God ſays concerning the *Jews*, *Gather my Saints together unto me ; thoſe that have made a Covenant with me by Sacrifice.* And how that was done, we may ſee *Exod.* 24. 3. *Moſes* (the Mediator of that Covenant between God and the *Jews*) came and told the People all the Words of the Lord, and all the Judgments ; and all the People anſwered with one voice,
Exod. 24. 7. and ſaid, *All the words which the Lord hath ſaid, will we do.* The words of this Covenant *Moſes* wrote in a Book, and offered Sacrifice, and took the Book of the Covenant, and Read in the Audience of the
v. 6. People, and they ſaid, *All that the Lord hath ſaid, will we do,* and be obedient. And as *Moſes* had ſprinkled half of the Blood upon the Altar of God, ſo he took the other half of the Blood and ſprinkled it on the People, and ſaid theſe remarkable
v. 8. words, *Behold the blood of the Covenant which the Lord hath made with you, concerning all theſe words.* Thus God made the Firſt and Old Covenant with the *Jews* by Sacrifice ; thus he ſet up the *Jewiſh* Religion.

The Chriſtian Religion, or the Second and New Covenant, or Teſtament, was alſo ſet up by the Sacrifice of the Death of Chriſt ; and for this reaſon,
Matth. 26. 28. his Blood is called the *Blood of the New Teſtament*, or *Covenant* ; to diſtinguiſh it from the Blood of the
Exod. 24. 8. Old and Firſt Covenant, or Teſtament. So it is cal-
Matth. 26. 28. led, after the example of *Moſes*, and with alluſion to that Expreſſion of his, *Behold the Blood of the Co-*
Mark 14. 24. *venant.* The Night before our Saviour dy'd, He ſpake of his Blood, as the *Blood of the New Teſtament.*
Luk. 22. 20. And with ſmall variation of words, to the ſame
1 *Cor.* 11. 25. ſenſe, He ſays, the *New Teſtament in my Blood.*

With relation to this, there is mention of
1 *Pet.* 1. 2. *Sanctification and ſprinkling of the Blood of* Jeſus Chriſt. And of thoſe who live contrary to the Religion of Chriſt,

Chriſt, 'tis ſaid, *Of how much ſorer puniſhment, ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was Sanctified, an unholy thing?* By the Blood of the Covenant we are conſecrated and made holy unto God; and if we Sin wilfully contrary to that conſecration, we act as thoſe who account the Blood of that Covenant an unholy thing. By this Blood of the Covenant we are obliged to be holy; and by the Death of Chriſt (whoſe Blood that is) the Chriſtian Religion was ſet up, or the New Covenant eſtabliſhed. *Heb.* 10. 29.

And the word ſometimes ſignifies a Teſtament, or Will: *Where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator: For a Teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all while the Teſtator liveth: Whereupon neither the firſt Teſtament was dedicated without blood,* &c. where the Apoſtle recounts the hiſtory of ſetting up the *Jewiſh* Religion by Sacrifice, as it is *Exod.* 24. *Heb.* 9. 16, 17, 18.

3. The *Jewiſh* Religion (or the Firſt and Old Covenant, or Teſtament) was founded upon the *Iſraelites* deliverance out of *Egypt*; as is manifeſt from the Preamble to the Decalogue, which is the words of the Covenant. And the Chriſtian Religion (or Second and New Covenant, or Teſtament) was founded in the Deliverance or Salvation of Mankind by Jeſus Chriſt.

The *Jewiſh* Religion (or the Firſt and Old Covenant, or Teſtament) was founded upon the *Iſraelites* Temporal Deliverance out of *Egypt*; and as *Moſes* was the Deliverer of that People, ſo he was the Mediator of that Covenant. This therefore God made the Preamble to his Law of the Ten Commandments: *God ſpake all theſe words, ſaying, I am the Lord thy God*; or *Jehovah thy God*: Jehovah being the Name by which God had peculiarly made himſelf known to the *Jews*. *God ſpake unto Moſes, and ſaid unto him, I am the Lord*: I am Jehovah. And *I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty*: El-Shaddai. *I am the Almighty God*, I am El-Shaddai. That was the Name whereby God made himſelf known unto *Abraham, Iſaac*, and *Jacob*: But by my Name *Jehovah* was I *Exod.* 20. 1, 2. *Exod.* 6. 2, 3. *Gen.* 17. 1. —35. 11. —48. 3.

not known to them. Jehovah was the Name God uſed at the Delivery of the *Jews* out of *Egypt*, and is the Importance of that, I AM That I AM.

Thus therefore God prefaced the Decalogue, *I am the Lord* (or Jehovah) *thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage, Thou ſhalt have no other Gods before me*, &c. Thus God mentions the Deliverance of that People out of *Egypt* as the Foundation of the Covenant he made with them. They were the People whom he had redeemed from their Enemies, and with them He made this Covenant: The Ten Commandments are called the *Words of the Covenant*; and therefore the Preface to the Ten Commandments is the Foundation of that Covenant. *He wrote upon the Tables the Words of the Covenant, the Ten Commandments.* And for this Reaſon, the Tables are called the *Tables of the Covenant.* And theſe Tables were put in the Holy Cheſt, or Ark; which is alſo called the *Ark of the Covenant.* *Moſes* does indeed ſpeak of more than the Ten Commandments, even *all the Words of the Lord, and all the Judgments*; but the Decalogue was a principal part, as we have ſeen. And *Moſes* puts all together, and inſtances in the Decalogue, *Moſes called all Iſrael and ſaid unto them, Hear O Iſrael, the Statutes and Judgments which I ſpeak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a Covenant with us in* Horeb; (*i. e.* at Mount *Sinai*, which is the ſame Hill, for one ſide of it was called *Horeb*, and the other ſide was called *Sinai.*) *The Lord made not this covenant with our fathers, but with us, even with us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midſt of the fire (I ſtood between the Lord and you at that time* (and was Mediator) *to ſhew you the word of the Lord, for ye were afraid by reaſon of the fire, and went not up into the Mount*) *ſaying, I am the Lord thy God which brought thee out of the land of Egypt, from the houſe of bondage, Thou ſhalt have no other Gods*, &c.

Exod. 34. 28. *Deut.* 9. 9, 11, 15. *Joſh.* 4. 7. *Judg.* 20. 27. and 1 *Sam.* 4. 3. 1 *Chron.* 17. 1. *Jer.* 3. 16. and *Heb.* 9. 4. *Exod.* 24. 3. *Deut.* 5. 1, &c. 5. *Exod.* 19. 5. &c. *Dr.* Lightfoot. V. 1. p. 711. Sect. 24. *Exod.* 19. 9, 16, 19.

The Sabbaths were a ſign that the *Jews* did belong unto God. *Verily my ſabbaths ye ſhall keep; for it is a ſign between me and you, throughout your generations; that ye may know that I am the Lord that doth ſanctify you.*

Exod. 31. 13.

you. And in the Fourth Commandment, the reaſon of the Sabbath is given, *viz.* their Deliverance out of *Egypt*; *Remember that thou waſt a bondman in the land of Egypt, and that the Lord thy God brought thee out thence, with a mighty hand, and with a ſtretched-out arm, therefore the Lord thy God commanded thee to keep the Sabbath-day.* *Deut.* 5. 15.

Thus the *Jewiſh* Religion was ſet up, and the Old and Firſt Covenant eſtabliſhed among the *Jews*, with a ſpecial reference to their Deliverance out of *Egypt*, which was a Temporal Salvation.

The Chriſtian Religion (or the Second and New Covenant, or Teſtament) was eſtabliſhed upon the Spiritual Deliverance or Salvation of Mankind by Jeſus Chriſt. And the Son of God was the Saviour of Men, and the Mediator of the New Covenant. The Chriſtian Religion was ſet up at and by his Death; and he was the Author of that Religion: *He is the Mediator of the New Teſtament*; that by means of Death for the Redemption of the Tranſgreſſions that were under the Firſt Teſtament, they which are called, might receive the promiſe of eternal Inheritance. Chriſt *ſaves us from Sin*; and this he does by his Death, which is the great Propitiation, and (as ſuch) an Obligation to Repentance; and an aſſurance of Pardon. So *Repentance and Remiſſion of Sins are preached in his Name.* *Heb.* 9. 15. *Matt.* 1. 21. *Luke* 24. 47.

The Sacrifice of Propitiation did of old imply a Profeſſion of Repentance, and an Aſſurance of Pardon: And the Sacrifice of the Death of Chriſt, does moſt indiſpenſably bind us to repent, and moſt ſtrongly aſſure us of Forgiveneſs. *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.* And, *My blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins.* *Eph.* 1. 7. *Matt.* 26. 28.

Thus was the Chriſtian Religion ſet up (or the New Covenant eſtabliſhed) by the Death of Chriſt our Saviour, and is founded in that Salvation which he wrought out for us.

4. The *Jewiſh* Feaſts were a Commemoration of the ſetting up the *Jewiſh* Religion (or Old and Firſt Covenant,

Covenant or Teſtament) and the Lord's Supper is a Commemoration of the ſetting up the Chriſtian Religion: or the New and ſecond Covenant, or Teſtament.

The *Jewiſh* Feaſts were a Commemoration of the ſetting up of the *Jewiſh* Religion, and were deſigned to remind them of the Obligations of their Religion; and to perſuade them to live according to thoſe Obligations.

Thoſe Feaſts were Three, *viz.* That of the *Paſſover*, that of *Pentecoſt*, and that of *Tabernacles*. The Feaſt of the *Paſſover* was kept in Memory of the *Iſraelites* Deliverance out of *Egypt*. In which the Covenant God made with them, or the Religion that God eſtabliſhed among them, was founded. The Feaſt of *Pentecoſt* was kept in Memory of the Delivering of the Law at Mount *Sinai*; where God made his Covenant with the *Jews*, or ſet up the *Jewiſh* Religion. The Feaſt of *Tabernacles* was kept in Memory of the *Jews* dwelling in Tents in the Wilderneſs: *Ye ſhall dwell in booths ſeven days, that your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt.*

Exod. 12.

Exod. 19. 1, —11.

Levit. 23. 42, 43.

But there was more in this Feaſt, than meerly this Remembrance of their Fathers dwelling in Tabernacles in the Wilderneſs; for God had declared, He would dwell among them, and had ordered a Tabernacle to be Built for that purpoſe. But when the *Jews* broke his Covenant by their Worſhipping the Golden Calf, God put a ſtop to the Building his Tabernacle, till *Moſes* had interceeded with God for their Pardon; and having obtained it, and a ſecond Copy of the Law in Tables of Stone, *Moſes* came down from the Mount with the glad Tidings, That God would dwell among them, and that they ſhould proceed in Building his Tabernacle: So they pitched the Tent, and went on with the work, and kept that day, *viz.* the Tenth day of the Seventh Month (the Firſt day of the Feaſt of Tabernacles) as the day of Expiation, and the reſt of the Feſtival with exceeding Joy, in remembrance that God would dwell among them.

Thus

Thus the *Paſſover* did commemorate their Deliverance out of *Egypt*; *Pentecoſt* the Delivering of the Law; *Tabernacles* the Dwelling of God among them. And all together, the ſetting up of the *Jewiſh* Religion, and their Obligations to live according to that Religion. *D.* L. V. 1. p. 477, and 964, &c. *Lev.* 23. 34, &c. *D.* L. V. 1. p. 715.

The Lord's Supper is a like Commemoration of the ſetting up the Chriſtian Religion (the Second or New Covenant) which was by the Death of Chriſt. Our Bleſſed Saviour appointed this Supper the Night before he Died, and commanded his Diſciples to celebrate it in Remembrance of him who was the Author of their Salvation, and of their Religion: He ſaid, *This do in Remembrance of me:* And in another place, *This do in Remembrance of me. Drink it in Remembrance of me.* And *as often as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lord's death till he come.* Sect. 30. *Luke* 22. 19. 1 *Cor.* 11. 24. v. 25, 26.

The Body of Chriſt was to ſuffer upon the Croſs; his Blood was to be poured out, *i. e.* He was to Die. This Death of Chriſt was the Expiation of Sins; and at the Death of Chriſt the Chriſtian Religion was ſet up: By the Death of Chriſt, the New Covenant was eſtabliſhed. So that as the Lord's Supper is a Commemoration of the Death of Chriſt, and as that had reference to the New Covenant in his Blood (or the Religion that he ſet up) ſo the Lord's Supper is a Remembrance of the ſetting up the Chriſtian Religion, at and by the Death of Chriſt.

And as we are by Baptiſm initiated and admitted into the Fellowſhip of the Religion of Chriſt; ſo by the Lord's Supper we are reminded of the ſetting up this Religion; and of the Obligations this Religion lays upon us. This is manifeſt from the words of our Bleſſed Saviour, when he firſt Celebrated and Inſtituted his Supper. This Religious Feaſt of Bread and Wine, is a Remembrance of the ſetting up the Chriſtian Religion, by and at the Death of Chriſt. And the Body of Chriſt was wounded, the Blood of Chriſt was ſpilt at his Death. His Blood was the Blood of the New Covenant, (or that by which the Chriſtian Religion

was

was eſtabliſhed) as the Blood of the Sacrifice was the Blood of the Old Covenant, by which the *Jewiſh* Religion was ſet up.

Body, i. e. *Death* (viz. *of Chriſt.*) V. *Rom.* 7. 4. and 1 *Cor.* 11. 27.

The Bread in the Lord's Supper, is the Sign or Remembrance of Chriſt's *Body* broken: The Wine in the Lord's Supper, is the Sign or Remembrance of Chriſt's Blood poured out. *i. e.* They are together the Remembrance of his Death, at and by which, the New Covenant was eſtabliſhed, or the Chriſtian Religion was ſet up.

And as the great Events, and the Feſtival Solemnities of the *Jews* were Types of Chriſt; ſo the Three Feſtivals did concentre in him. The *Jews* Deliverance out of *Egypt*, was a Type of our Salvation by Chriſt; and as this Deliverance was commemorated by the Paſſover, ſo Chriſt Died at that Feaſt. And as the Delivering of the Law, and ſeting up the *Jewiſh* Religion, and eſtabliſhing the Old Covenant, was Typical of Chriſtianity; ſo, at the Feaſt of *Pentecoſt* (by which the *Jews* commemorated the eſtabliſhment of that Covenant) the *Holy Ghoſt* came upon the Apoſtles, and by that the Chriſtian Religion was compleated and confirmed. And as the Feaſt of *Tabernacles* was a Memorial of God's dwelling among the Religious *Jews*; ſo (if Chriſt was Born at that time) *God did dwell*, or *Tabernacle in our Fleſh*; and Chriſt was *Immanuel*, or *God with us*.

Acts 2.

John 1. 14. *If.* 7. 14.

What theſe Three Feſtivals were unto the *Jews*, *viz.* Memorials of God's ſetting up his True Religion among them, with the Obligations and Advantages thereof: The ſame the Lord's Supper is to us Chriſtians, *viz.* a Memorial of God's ſetting up his True Religion among us, by the Death of his Son, together with the Obligations and Advantages thereof. Thus we ſee the true meaning of the Lord's Supper; the Doctrine of which (as contained in the Holy Scripture) is briefly this.

1. The *Jewiſh* Religion when it was ſet up, was called the Covenant, and ſince (with reſpect to the Chriſtian Religion) the Firſt and Old Covenant. The Chriſtian Religion is alſo called the Covenant, and (by way of diſtinction from the *Jewiſh* Religion) the Second and New Covenant.

2. The

2. The *Jewiſh* Religion (or the Old and Firſt Covenant, or Teſtament) was ſet up by Sacrifice; and the Blood of the Sacrifice, is called the Blood of the Covenant. So alſo the Chriſtian Religion (or New and Second Covenant, or Teſtament) was ſet up by Sacrifice, *i. e.* the Death of Chriſt; and his Blood is called the Blood of the Covenant; and diſtinctly, The Blood of the New Covenant, or Teſtament.

3. The *Jewiſh* Religion (or the Firſt and Old Covenant, or Teſtament) was founded upon the *Iſraelites* Deliverance out of *Egypt*; as is manifeſt from the Preamble to the Decalogue (or Ten Commandments) which is the words of the Covenant. And the Chriſtian Religion (or Second and New Covenant, or Teſtament) is founded in the Deliverance and Salvation of Mankind by Jeſus Chriſt.

4. The *Jewiſh* Feaſts were a Commemoration of the ſetting up the *Jewiſh* Religion (or Old and Firſt Covenant, or Teſtament) and the Lord's Supper is a Commemoration of the ſetting up the Chriſtian Religion, or the New and Second Covenant, or Teſtament.

The Law was our Schoolmaſter to bring us to Chriſt. Gal. 3. 24.
The *Jewiſh* Religion was a preparative for the Chriſtian; and in theſe things there is a ſimilitude between what was done at the ſetting up the *Jewiſh* Religion, and for the Commemoration of it; and what was done at the ſetting up of the Chriſtian Religion, and the proviſion for the Commemoration of it. Alſo the Words and Phraſes uſed concerning both the Religions are alike; and we ſhall underſtand what is meant by thoſe phraſes which are uſed concerning the ſetting up of the Chriſtian Religion (at and by the Death of Chriſt), if we conſider what is meant by the like Phraſes uſed concerning the ſeting up the *Jewiſh* Religion, and the Commemoration thereof.

The Deſign of both Commemorations was to perſuade thoſe who profeſs the True Religion, to live according to that Religion which they profeſs.

Thus have I manifeſted, what the deſign of our Bleſſed Saviour was in appointing the Lord's Supper: To remind his Diſciples of the ſetting up his Religi-

on

on by his Death; and to remind them of the Obligations they are under therefrom, and the Advantages they are capable of thereby.

II. I ſhall make ſome Inferences from hence, by way of Inſtruction, concerning our Celebrating the Lord's Supper, *viz.* Concerning the Preparation neceſſary thereunto. 2. The Exerciſes of Devotion thereat: And, 3. The Life which muſt be conſequent thereupon, and which we are influenced unto thereby.

1. We may from hence learn what Preparation is neceſſary to the Celebrating the Lord's Supper, *viz.* Such a Reſolution of living according to this Religion, as will be effectual; for if the Deſign of the Lord's Supper be a Remembring the ſetting up the Religion of Chriſt by his Death; then we who ſolemnly remember this in obedience to his Command, muſt do it with a Reſolution to live according to this Religion; the ſetting up of which we Remember. When the *Jews* were to receive the Law at Mount *Sinai*, where the Old and Firſt Covenant, or Teſtament, was eſtabliſhed, where the *Jewiſh* Religion was ſet up; the People were to *Prepare themſelves* that day: And *Moſes* received a command to *Sanctify the People*, and he did it. That Preparation was Ritual, but the words in which their conſent was required, ſhew that the Preparation was Spiritual, *viz.* A Preparation to declare with truth that they *would live* according to the Religion God ſet up among them. And as their Feſtival Memorials centred in this, *viz.* A Remembrance of the Religion God had ſet up among them; ſo the Spiritual Preparation for the Feſtival, was their ſteady and effectual Reſolutions to live according to that Religion, the ſetting up of which they ſolemnly Remembred.

Exod. 19. 10. v. 14, &c.

Exod. 24. 3, 7.

And ſo it is with us, we are then prepared acceptably to Remember the ſetting up the Chriſtian Religion by the Death of Chriſt; when we are unchangeably and effectually reſolved to live according to that Religion. And as the Lord's Supper is that Memorial; ſo our Preparation for the Lord's Supper, is no other than a Preparation of Mind to live according

cording to that Religion, the ſetting up of which the Lord's Supper is a Memorial of.

The *Jews* did diſtinctly Remember their Deliverance out of *Egypt*, and God's dwelling among them, firſt in the Tabernacle, and then in the Temple. They did alſo remember the giving of the Law, eſtabliſhing the Covenant, and ſetting up their Religion; and all the Joy and Thankfulneſs for the Benefits of being God's People pointed to this, Their living according to his Religion. And ſo we Chriſtians may well Remember the Salvation by Chriſt, and the Inhabitation of God by the Holy Ghoſt, and the ſetting up our Holy Religion: But all our Joy and Thankfulneſs muſt centre in our living according to our Religion. Nor can there be any other preparation for the Thankſgiving at the Lord's Supper (for that Euchariſtical Devotion) but a full Preparation of Mind to live according to that Religion, the ſetting up of which by the Son of God, at his death, we do commemorate.

2. Our Devotions at the Lord's Supper muſt be of the ſame nature; we muſt conſider well, what the Religion we Profeſs is: Who the Author of it, *viz.* The Son of God Incarnate: And what the Eſtabliſhment of it, *viz.* The Death of him. And as there are peculiar Conſiderations of every one of theſe, ſo we muſt affect our Hearts with thoſe Conſiderations; that they may prevail with us then to reſolve as the *Jews* did, at the ſetting up their Religion; All that the Lord hath ſaid we will do, and be obedient.

Thus to remember Chriſt at his death, is conſiderable; and they who do thus Celebrate the Lord's Supper, are in no danger of eating and drinking unworthily. But thoſe who ſolemnly remember the Death of their Saviour, and the ſetting up his Religion thereby, without any true and laſting Intention to live as that Religion obliges them: They who pretend to celebrate this Memorial, when they reſolve to live Wickedly, and contrary to that Religion; and ſo tread under foot the Son of God, and count the Blood of the Covenant (His Blood) wherewith they were Sanctified, an unholy thing: They are guilty of the Body and Blood of our Lord,

and

and Eat and Drink Judgment to themſelves, not diſcerning the Lord's Body; not diſtinguiſhing the Death of Chriſt in that Remembrance as they ought to do.

The Lord's Supper if it be celebrated aright, is it ſelf a Preparation to a Religious Life; and a Reſolution for a Religious Life, is the ſummary Preparation for that Supper. Nor can we with a ſincere Joy and Thankfulneſs, remember the ſetting up our Religion by the Death of Chriſt, unleſs we love our Religion, and reſolve to live Religiouſly.

3. The Life conſequent to this Commemoration, muſt be agreeable to that Religion, the ſetting up of which we commemorate. The *Jews* did not remember what God had done for them, and what Religion he had ſet up among them, meerly for the Remembrance ſake; but they remembred the ſetting up their Religion, That they might be perſuaded by ſuch Remembrance to live according to their Religion. They did therefore remember what God had done for them, and what God would do for the Religious, to this end, that they might be perſuaded to live according to his Religion ſet up among them. And ſo we Chriſtians Remember the ſetting up our Religion by the Death of Chriſt; not meerly and ultimately for remembrance ſake, but that by ſuch remembrance we might be perſuaded to live Religiouſly. And for this ſame end we remember what the Son of God has done for us, and what he will do for the Religious; that by ſuch Remembrance we may be perſuaded to live Religiouſly according to his Inſtitution.

A Religious Life, according to the Goſpel of the Son of God, is neceſſary to our Eternal Happineſs; and the Memorial of the Lord's Supper, is in order to that Religious Life. If after the Lord's Supper, we do live Religiouſly (through the influence of the Remembrance there Celebrated) we then receive the Lord's Supper to good and great purpoſe; but if we do not ſo live Religiouſly after it, the Lord's Supper is in vain to us.

Let us not therefore, if we be Wicked, deceive our ſelves by a falſe and prepoſterous Notion of things. There is not any Ritual Preparation for the Lord's

Lord's Supper, by the Devotions of a Week before, that can qualify impenitent Sinners to receive they know not what Benefit thereby, and they know not how. The Lord's Supper is to a wiſe and ſerious Chriſtian, an Obligation to a Religious Life, and that Religious Life muſt be according to the Goſpel, in which we ſee what that Religion was which Chriſt ſet up at his Death, which we Remember in his Supper.

To Conclude, When we are about to Celebrate the Lord's Supper (which is called the Communion, or Fellowſhip of his Body and Blood) we muſt conſider how St. *Paul* exhorts us to approve our ſelves to God, when we Eat this Bread, and Drink this Cup. For the Lord's Supper is not like our own Meals (in which we Eat and Drink for natural Neceſſity or Pleaſure), but it is a Religious Performance, in which we remember the Death of our Saviour, and the Obligations to our Religion. And as the Privilege of thoſe is very great, who by Repentance, and Faith, and Obedience, are true Diſciples of Chriſt; and as they rightly Commemorate his Death, in whoſe Life, the Life of Chriſt is manifeſt; ſo their Condemnation is juſt, who notwithſtanding that they ſo often Remember the Death of Chriſt (at which, and by which the Religion which they Profeſs, was ſet up) yet do not live as his Diſciples, but as his Enemies. They ſin againſt the Death of Chriſt, and unleſs they truly and effectually Repent, and Amend, his Blood will be upon them to their eternal Deſtruction. Nor are they ſure to eſcape the Judgments of God even in this World, who ſo highly provoke him by their preſumptuous Wickedneſs.

Conſider therefore well with your ſelves, what the Temper of your Hearts, and the Courſe of your Lives are: Whether you be ſuch as God does Approve, or ſuch as God does Condemn. Renew your Repentance, exerciſe your Faith; amend what is amiſs in your Lives; love God above all things, and love your Neighbour as you love your ſelves: Live Soberly, Righteouſly, and Godly in this preſent World; and let the Remembrance of the Death of

Christ prevail with you so to live. Give also unfeigned Thanks and Praise unto God, for sending his Son into the World to save Mankind from Sin; and who to this end lived subject to the Afflictions of this mortal State, and suffered the painful and cursed Death of the Cross for us; when we had deserved the worst we could suffer by our Sins; which Sins we are obliged by the Blood of our Saviour, and by the hopes of Pardon, to forsake. And to the end that the Consideration of the Love of Christ (in Living and Dying for us) might never be forgotten, but might effectually prevail upon us to live as his Redeemed, He has appointed this his Supper to be often Celebrated in Remembrance of him and his Death. For this purpose, when we are Assembled at the proper time and place, let us call to mind what the Son of God has done and suffered for us; and let us give Glory to God for this inestimable Mercy, and let us Devote our selves (Souls and Bodies) unto Him, which is our reasonable Service.

MOST great and glorious God, the God and Father of our Lord Jesus Christ, by whose name we are called. We do not present our selves before thee with any confidence in our own righteousness, but humbly confess our sins, and implore the forgiveness of them. We are wretched dust and ashes, less than the least of all thy mercies, and have deserved the severest of thy judgments. But thou hast assured us by thy Son, our Saviour, that thou wilt pardon the sins of those who repent, and live religiously; and thou hast obliged us by this blessed hope so to do.

We depend upon thy promise in Christ, and assure our selves of thy grace to enable and dispose

ſpoſe us to live as he lived; and we cannot but approve thoſe ſacred obligations which the death of thy Son has laid upon us. Grant that the remembrance thereof which we celebrate in his Supper, may for ever abide upon our Souls, and conſtrain us to live unto him, who died for us; that we may at laſt live for ever with him, and give glory unto thee who haſt redeemed us by his blood. Amen.

THE Bread which we break, is the Memorial of the Body of our Lord Jeſus Chriſt, its being given for men, as the Propitiation for Sin; we take and eat this in Remembrance of Him.

The Wine which we drink, is the Memorial of the Blood of our Lord Jeſus Chriſt, which was ſhed for men for the Remiſſion of Sins; we drink this in Remembrance of Him.

As often as we eat this Bread, and drink this Wine, we do ſhew forth the Lord's Death; by which we are obliged to Repent and live Religiouſly, *i. e.* Soberly, Righteouſly, and Godly; and by which the Religious are aſſured of the Pardon of their Sins, and of Eternal Happineſs. *Amen.*

A PARAPHRASE upon all the Places of the *New Teſtament* in which the Lord's Supper is mentioned, *viz. Matth.* 26. 26, —30. And *Mark* 14. 22, —26. And *Luke* 22. 19, 20. And 1 *Cor.* 10. 15, 16, 17, 21. And 1 *Cor.* 11. 17, —*f.*

AS for *John* 6. In that Diſcourſe the Lord's Supper was not intended, nor was it till a conſiderable time after that Diſcourſe inſtituted. At the time of that Diſcourſe, there was no ſuch thing as the Lord's Supper to be ſpoken of.

If the Agreeableneſs of the Phraſes uſed in that diſcourſe (*John* 6.) with the Phraſes uſed in the Inſtitution of the Lord's Supper, prove that diſcourſe (*John* 6.) to be a deſcription of the Lord's Supper; then may the like agreeableneſs of Phraſes uſed *Iſa.* 25. 6. and at the Inſtitution of the Lord's Supper, prove that of the Prophet to be a Prediction concerning the Lord's Supper.

But, in truth, there is no ſuch agreeableneſs of the Phraſes uſed, *John* 6. and thoſe uſed at the Inſtitution of the Lord's Supper. At the Inſtitution of the Lord's Supper, our Saviour ſaid of the Bread, *This is my Body*; and *John* 6. our Saviour called his Body Bread, as in the Lord's Supper he called Bread his Body.

John 6. 5, —14. Our Saviour fed the People with a miraculous multiplication of Loaves, and

v. 26.

v. 26. he complained that they followed him (*v.* 22, —25.) not for Inſtruction, but for the Loaves. And as his cuſtom was (*John* 4. 7, 10, 13, 14, — and *v.* 8, 31, 32, 33, 34.) taking a Similitude from the occaſion, *v.* 27. calls his Doctrine Bread, and exhorts them to mind that Doctrine. His Hearers not regarding his manner of Speech, gave a further occaſion to him to enlarge upon it, and to explain it: When they ſpake of that Manna, the Bread from Heaven which their Forefathers eat, *v.* 31. Our Saviour therefore calls himſelf the Bread that came down from Heaven, *v.* 32, 33. and their Conference proceeds in that form of ſpeech, *v.* 34, 35, 41, 42, 47, —52. though eating that Bread was nothing but believing that Doctrine, *v.* 28, 29, 36, 40. And becauſe the People ſaid, *v.* 52. *How can this man give us his fleſh to eat?* he adds, *v.* 53, —58. under the ſame ſimilitude, the neceſſity of believing in him as their Saviour. And becauſe they objected, that it was impoſſible to do what he ſaid was neceſſary, *viz.* uſing ſtill the firſt ſimilitude of eating his fleſh, he tells them, *v.* 61. —*f.* That they miſtook him, for he meant only a Spiritual ſenſe, *viz.* To receive him as the promiſed Meſſiah. In *Matth.* 26. he calls Bread his Body; and *John* 6. he calls his Body Bread. If the Bread is his Body, becauſe he called it ſo, then with as good reaſon, his Body was Bread, becauſe he called it Bread. Is the Bread in the Lord's Supper, Chriſt's Body? And when we eat that Bread, Do we eat his Body? Then is Chriſt's Body Bread: And 'twas Bread which lived in *Judea*, and taught our Religion, and wrought Miracles: 'Twas Bread that Died and Roſe again, and Aſcended into Heaven, as it came down from thence. *Joh.* 6. 31. But both are abſurd Suppoſitions; and both are only Forms of Speech. In *Joh.* 6. there is not one Word concerning the Lord's Supper: And the other Places of the New Teſtament, are all in which the Lord's Supper is ſpoken of.

I.

Matth. 26. 26, —30.

[*V.* 26.] AS Chriſt was born in the Jewiſh Nation, ſo he lived according to the Jewiſh Religion; and with his Diſciples, who were alſo *Jews*, kept their Paſſover: The Inſtitution whereof you may read *Ex.* 12. And it was at the time of the Paſſover that Chriſt dy'd. As Chriſt and his Diſciples were eating the Paſſover together, Jeſus took Bread, according to their Cuſtom (He being the Chief of the Company) and brake it in pieces, and gave it to the Diſciples, uſing theſe words as he delivered it: *Take and Eat.* And to diſtinguiſh this Bread (which he gave his Diſciples at the Paſſover-Supper) from that Morſel of Bread which was uſually eaten by the *Jews* at the Paſſover, with a particular Thankſgiving; Chriſt added, *This is my Body. i. e.* This Bread which I now give you, is not any Part of the Paſſover; as the Diſciples (being *Jews*) might be apt to imagine: But (ſays Chriſt) This is an Appointment of my own.

[*v.* 27.] Alſo he took a Cup full of Wine (as it was Cuſtomary for the *Jews* to do at the Paſſover, giving Thanks unto God at the drinking of it) and Chriſt gave Thanks unto God, and gave the Cup to his Diſciples, and bid them every one drink of it. And

[*v.* 28.] To diſtinguiſh this his Cup of Bleſſing from that which was uſed by the *Jews* at their Paſſover, and which they alſo call'd the Cup of Bleſſing, or Thankſgiving; Chriſt added, This is my Blood of the New Teſtament. *i. e.* Whereas the Blood of that Sacrifice, which was offered, when the Old Teſtament or Covenant, *i. e.* the Jewiſh Religion was ſet up, *Ex.* 24. 8. was called by *Moſes* the Blood of that Covenant (or Teſtament); Chriſt called his Blood the Blood of the New Teſtament, or Covenant; and this Blood was to be ſhed at his Death; when the Chriſtian Religion was to be ſet up. And this Wine, which was intended as a Memo-

rial

rial of his Death, is called his Blood; as the Sign bears the Name of the Thing ſignified.

Chriſt adds, that this Blood of his was to be ſhed, not for *Jews* only, as the Blood of the Old Covenant, or Teſtament was; but for the *Gentiles* alſo, for all Nations; and therefore for many. All Men (under this Diſpenſation) were to be received into the Number of the People of God, being obliged to repentance and amendment of Life, and upon thoſe terms aſſured of Remiſſion of Sins, and eternal Happineſs.

[*v.* 30.] And when they had ſung an Hymn according to the Cuſtom of the Paſſover, they departed.

II.

Mark 14. 22, —26.

[*v.* 22.] AS Chriſt and his Diſciples were eating the Paſſover *v.* 12, —28. He took Bread, and gave Thanks to God, or Bleſſed him; and brake the Bread, and gave it to his Diſciples, uſing theſe Words at the giving of it, this is my Body; *i. e.* This Bread which I give you to eat, is not any Part of the Paſſover, but is an Appointment of mine.

[*v.* 23.] Chriſt alſo took a Cup of Wine, and after he had given Thanks unto God, he gave the Cup to his Diſciples, and they all drank of it.

[24.] But when he delivered the Cup to them, he told them, what he meant by it, ſaying unto them: This is my Blood of the New Teſtament, *i. e.* The Old Teſtament or Covenant was eſtabliſhed, or the Jewiſh Religion was ſet up, by the Blood of the Sacrifice *Ex.* 24. and the ſetting up that Religion, was remembred by the *Jews* at the Paſſover. But the New Covenant or Teſtament was eſtabliſhed by the Blood of Chriſt, and he calls the Wine in the Lord's Supper his Blood of the New Teſtament; becauſe the drinking that Wine, was to be a Memorial of his

Death, at which the Chriſtian Religion was ſet up; or the New Teſtament or Covenant eſtabliſhed. And that Blood of the New Teſtament, was ſhed for many, for *Gentiles*, as well as *Jews*: *i. e.* For Men of all Nations, who were admitted into that Covenant, or who did profeſs that Religion.

[25.] He added, according to the manner of ſpeaking which Chriſt frequently us'd (taking a ſimilitude from the occaſion), I will not celebrate this Feaſt any more while I live; thus eating Bread and drinking Wine, as we have done at the Paſſover; and as I appoint you to do, in the Lord's Supper. But there is a better Joy in the other World, than that of Feaſts; of which nevertheleſs feſtival Joys are a Figure and Reſemblance; and this Joy you ſhall Partake of with me in the Kingdom of Heaven. So *Rev.* 19. 9. the Happineſs of Heaven is called the Supper of the Lamb: And *Luke* 16. 22. He that was admitted into the Happineſs of Heaven, is ſaid to lye in *Abraham's* Boſom, as their Poſture was at a Feaſt. And *Luke* 14. 15. One ſaid, Bleſſed is he that ſhall eat Bread in the Kingdom of Heaven.

There are two Paſſages in St. Luke, *one concerning the Paſſover,* Luke 22. 15. —18. *The other concerning the Lord's Supper,* Luke 22. 19, 20.

III.

Luke 22. 15, —18.

[15.] CHRIST ſaid unto his Diſciples, *I have a great Deſire to eat this Paſſover with you before I die.*

[16.] For I ſhall eat this Paſſover but this once more with you for ever: But the Heavenly Joys which are ſignified by a Religious Feaſt, you ſhall partake with me; and in my Religion, which will be ſet up at

at my Death, The Paſſover ſhall ceaſe, and the Lord's Supper ſhall be in uſe.

[*v.* 17.] Then taking a Cup of Wine, as the Cuſtom was among the *Jews* at their Paſſover (which Chriſt now kept with his Diſciples,) and giving Thanks (as their Cuſtom alſo was,) He delivered it to the Company to drink.

[18.] And added, That this was the laſt Time He ſhould keep the Paſſover with them; that this was the laſt Cup of Bleſſing, that they ſhould drink together as the Paſſover: And that after this, there would be no other Religious Feaſt, but the Lord's Supper.

In theſe Verſes St. *Luke* reports what our Saviour did, and ſaid at the Paſſover.

Luke 22. 19. 20.

Here he reports the Inſtitution and Celebration of the Lord's Supper.

[19.] *Jeſus after this took Bread and gave Thanks unto God, and brake the Bread, and gave it unto the Diſciples, and ſaid unto them, This is my Body.* This is neither the Body of the Paſſover, nor any Part of it; but this is a peculiar Appointment of my own, and has Relation to thoſe Sufferings, which I am to Undergo for You; when by my Death I ſhall make a Propitiation for Sin: Obliging You to Repent, and live Religiouſly; and aſſuring thoſe who do ſo Repent, and ſo Live, of the Pardon of their Sins, and of Eternal Happineſs, according to the Tenor of the New Covenant or Teſtament: *i. e.* According to that Religion which I ſhall ſet up at my Death. Therefore you ſhall hereafter do this in remembrance of me.

[20.] Alſo, after the Paſſover Supper was ended, Chriſt took a Cup of Wine, and ſaid, This Cup is not the Cup of Bleſſing belonging to the *Jewiſh* Paſſover, and ſo to the Old Teſtament or Covenant, or *Jewiſh* Religion. But it is the New Teſtament or Covenant, or *Chriſtian* Religion, that this Cup belongs to: And my Blood (which is very ſuddenly to be ſhed at my Death, which is nigh) is the Blood of this

this Covenant or Teſtament: By my Blood the New Teſtament or Covenant is Eſtabliſhed, and at my Death ſhall my Religion be ſet up. And my Death is for You, for your Advantage, as the Propitiation of Sin, and Confirmation of the New Covenant.

Thus St. *Luke* reports what Chriſt did, and ſaid at the Lord's Supper.

IV.

1 *Cor.* 10. 15, 16, 17, 21.

IN this Chapter, St. *Paul* diſſuades from Paganizing. The chief Particular in which ſome Chriſtians did Paganize, was in their eating Things offered unto Idols: For whereas the *Gentiles* did make a Feaſt upon the Remains of their Sacrifices, ſome *Chriſtians* did joyn with them in thoſe Feaſts (*Ch.* 8. throughout,) and thoſe Feaſts were Idolatrous.

This St. *Paul* diſſuades them from in this *Chapter*, by the Conſideration of thoſe Judgments, which God was like to ſend upon *Chriſtians*, who were his People now, for their Idolatry: As He had ſent Judgements upon the *Jews* of Old for their Idolatry, and other Sins; notwithſtanding they were as much his Peculiar People then, as Chriſtians are now. *Verſe*, 1, —14.

St. *Paul* further diſſuades *Chriſtians* from this, by the Conſideration of the Oppoſition that there is between *Chriſtianity* and *Paganiſm*; as much as between the True God and Falſe Gods: And this He urges *v.* 15—*f.* where He alſo ſtates the Caſe of Eating what was offered unto Idols, 25—*f. viz.* That when they went to buy Meat in the Shambles, they were not obliged to ask the Queſtion, whether that Fleſh had been Sacrificed to Idols: But only they were not to Joyn in Idol Feaſts, nor ſo to Uſe any Fleſh that had been Sacrificed to Idols, as to ſeem unto others, to eat it as a Thing offered to Idols, according to the Idolatry of the Pagans. And

Verſes,

Verſes, 15, 16, 17, 21.

The Apoſtle ſhows this Oppoſition, by comparing the Lord's Supper, and the Idol-Feaſts; ſuppoſing, that every Religious Feaſt is a Communion or Fellowſhip with that God (be it the True God, or any Falſe God) to whom that Feaſt is dedicated, and who is honoured by it. Therefore,

[*V.* 15.] Says He, I ſpeak to thoſe who are able to Judge of what I ſay: And I leave it to you to Judge for your Selves.

[16.] The Cup of Bleſſing, or that Wine which we Chriſtians drink with Thankſgiving to God, in the Lord's Supper, as it is a Memorial of his Death, ſo it is a Communion of his Blood. By it we have Communion with Chriſt conſidered as dying the Propitiation for Sin; and the Confirmation of the New Covenant or Teſtament; or of that Religion, which was ſet up at his Death; and according to which Religion we are bound to live. The Bread alſo which we break, and eat in the Lord's Supper, being a Figure and Memorial of his Death, when his Body was broken; is a Communion of the Body of Chriſt, or a Communion with Him, conſidered as dying for Us.

[17.] And the ſame Lord's Supper is a Communion of Chriſtians one with another, as well as a Communion with Chriſt. For we Chriſtians, being many Perſons, are One, as belonging to Chriſt (and ſo called his Body), even as the Bread we eat, is one Loaf tho' made of many Grains of Wheat. And this Communion or Fellowſhip we Chriſtians have one with another in the Lord's Supper: Where we all drink of the ſame Cup, and eat of the ſame Bread.

[21.] But 'tis no more lawful to Joyn in the Religious Feaſts of Chriſtians, and in the Idolatrous Feaſts of Pagans, than 'tis to Worſhip the True God, and Falſe Gods. The Wine drank in the Lord's Supper, is the Cup of the Lord; the Wine drank in the Idolatrous Feaſts, is the Cup of Devils (or Falſe Gods.) The Table at which we celebrate the Lord's Supper, may be call'd the Lord's Table; the Table at which they celebrate the Idol-Feaſts, may be call'd the

Table

Table of Devils. But as we muſt not worſhip Devils and God, ſo neither may we drink the Cup of the Lord, and the Cup of Devils: We may not be partakers of the Table of the Lord, and the Table of Devils. Therefore Chriſtians muſt not Paganize, muſt not be partakers in the Idolatrous Feaſts of Pagans; the Lord's Supper being the Chriſtians Religious Feaſt and we muſt not Worſhip the True God, and Falſe Gods.

V.

1 *Cor.* 11. 17, —34.

IN this Chapter the Apoſtle reproves the *Coriſthians* for their Miſrepreſentation, and *Prophanation* of the Lord's Supper, which were introduced, to the great Scandal and Danger of Chriſtianity, by the vicious Diſorders they were guilty of at thoſe Entertainments which were made before the Celebration of the Lord's Supper among them, as the Paſchal Entertainment was before the Celebration of it by Chriſt and his Apoſtles.

[17.] AS to what I hear is done by you, at the Celebration of the Lord's Supper (ſaith St. *Paul*;) I cannot either Juſtify, or *Excuſe* it, becauſe by your diſorderly Behaviour on ſo Solemn an Occaſion, you are Guilty of intolerable Wickedneſs, and Prophaneneſs; and are not (upon the whole) *the better* for the Religious Duty, but *the worſe* for your groſs Immoralities.

[18.] I am informed (and have too much Reaſon to believe the Information) that in your Aſſemblies, there are unfriendly and ſcandalous Animoſities among You. The Judaizing Chriſtians entertain thoſe who are of their own Perſwaſion, with an unchriſtian Partiality, neglecting thoſe, who being *Gentile* Converts, differ from them (*Acts* 15. and *Acts* 18, 1—11.) and not only Violate Charity, at their Feaſts

Feaſts of Charity; but alſo Indulge Themſelves to an Exceſs, which is Inexcuſable at all Times, and Intolerable at *this*.

[19.] Diverſity of Opinions in Matters of Religion, there will be among the Profeſſors of it: But, by their Good and Religious Behaviour on ſuch Occaſions, thoſe who are *Truly Religious* will be diſtinguiſhed from Others.

[20.] Thoſe who are *not Truly* Religous, will by their unchriſtian and vicious *Behaviour*, expoſe Themſelves and their Religion: And when They, in that Vicious Manner, partake of the Lord's Supper, they Provoke God's Wrath againſt them, for Prophaning his Inſtitution.

[21.] At the previous Entertainment, They allow in Themſelves malicious Animoſity, and ſhameful Exceſs: This is inexcuſably Prophane and Irreligious.

[22.] That eating and drinking which is for the Uſe and Neceſſity of Nature, ſhould be in your Private Houſes, and according to the Meaſures of Sobriety: But not to have ſo much *diſtinguiſhing Regard* for the Lord's Supper, as not to Abſtain from groſs Immoralities, when you are about to Celebrate the Lord's Supper; This is a very high Contempt of Religion, and of the Son of God our Saviour.

[23.] THAT which I have Taught you concerning the Celebration of the Lord's Supper, I was Taught by Jeſus Chriſt himſelf, the Author of our Religion, and of our Salvation: And that is this,

The Lord Jeſus Chriſt in the Eve of that Day on which he Dy'd, Celebrated the Jewiſh Paſſover with his Diſciples, and cloſed that Solemnity, eating Bread, and drinking Wine, with Thankſgiving unto God, for the deliverance Commemorated thereby, according to the cuſtom and uſage of the *Jews* (*Luke* 22. 15, —18.)

[24.] After this, he took Bread again, and holding it in his Hand, he gave Thanks unto God, in a form of words ſuitable to the Nature of *this* Inſtitution, and the Deſign of his *Death* (at which the new State of Religion under the *Meſſiah*, called *the Kingdom*

Kingdom of God, and the *New Teſtament* or Covenant, was ſet up: By which, the great *Propitiation* for Sin was made, and the *Salvation* of Men was effected), and having broken the Bread, he gave it to his Diſciples, and ſaid, Take, and eat this; This Action is the Memorial of my Death, which I Suffer for you, and for mankind: Do this therefore in Remembrance of *Me*.

[25.] Alſo (after the Paſſover was ended) he took a Cup of Wine, and holding it in his Hand, he gave Thanks again unto God (in a form of words ſuitable to the Nature of the Inſtitution, and the Deſign of his Death: And gave the Cup to his Diſciples, ſaying, *This Action* is the Memorial of my Death, at which the *Blood of the New Teſtament* (or Covenant: *Ex.* 24. 8.) is ſhed, and the State of Religion under the *Meſſiah* is ſet up: And the great Propitiation for the Sins of the whole World is made: Drink this therefore in Remembrance of *Me*.

[26.] THUS (ſays the Apoſtle) as often as Chriſtians eat this Bread, and drink this Wine of the Lord's Supper, in obedience to the command of our bleſſed Lord, they do a ſolemn Action in Remembrance of him, and his Death, until he come again at the laſt Day (*Acts* 1. 11.)

[27.] Therefore, whoſoever ſhall perform this ſacred Action; and celebrate the Memorial of Chriſt and his Death, ſo *unworthily*, as not to diſtinguiſh it from the Paſchal Supper, or even from a ſober Feaſt, are liable to the *Judgments* of God, as if (in a Sort) they were Guilty of the Death of his Son.

[28.] Let every one then Approve himſelf to God by a *truly Religious* performance of this *ſolemn* Duty.

[29.] For he that performs it *ſo unworthily*, as by his Immoralities of Malice and Intemperance at the very time, to Prophane it; will unavoidably bring the *Judgments* of God upon himſelf for ſo doing; not diſtinguiſhing the Lord's Supper from all other eating and drinking; by a religious and devout Celebration of it.

[30.] And indeed, 'tis for the Prophanation of the Lord's Supper that ſome of *You* are Sick, and o-

thers

thers *Dead.* The ſickneſs and death among you are the *Judgments* of God upon you for this wickedneſs.

[31.] But if ye would reform theſe Miſcarriages, *God* would withhold thoſe *Judgments*.

[32.] For God ſends theſe Judgments upon you in order to your Amendment: That you may not at laſt be eternally damned for your Impenitency.

[33, 34.] Wherefore, Brethren, my Exhortation to you, is; That at your Entertainments before the Lord's Supper, ye receive one another with Charity and Chriſtian Friendſhip: And that every one be ſure to eat and drink with exact Temperance.

And as for other Matters, I will give you Advice when I ſee you.

FINIS.

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